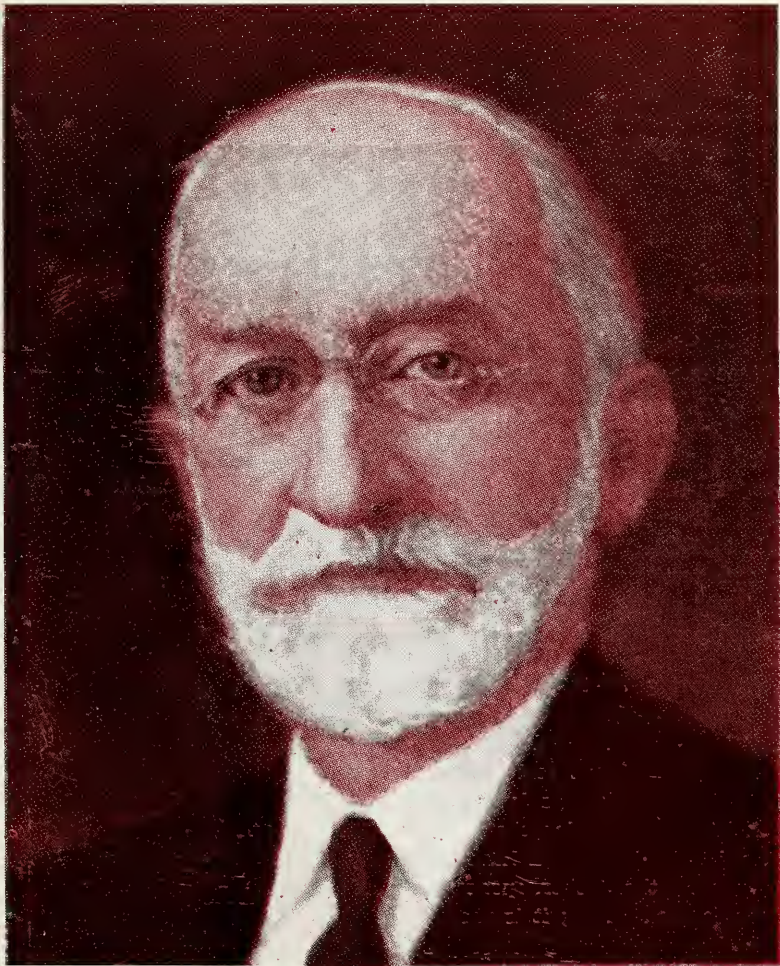


Millennial Star



Heber J. Grant

POETRY

TO PRESIDENT HEBER J. GRANT

What? A Prophet in the land?
Yes, a Prophet, Seer, and Revelator,
One called of God
To cry repentance to an unbelieving world.
To publish peace and show the way to endless joy,
Proclaim that God is good and ever kind,
A loving Father, tender, just, and true,
Striving to save the erring one
And lead him safely to the glorious goal.

Eighty(-three) times the years have marked the day
Since first he breathed the air of mortal life—
A blessed day for heaven and earth.
His Lord's commands he has fulfilled.
Full years of industry, integrity, and love.
Eighty(-three) years!
And still with princely poise and ringing voice
He thrills his hearers with the word of God,
Bears testimony to His eternal plan
With power and majesty.
With power no mortal can gainsay.

With loving greetings we shout all hail
To thee, our honoured president.
Again we say all hail—
With joyous heart and generous hand
Thou hast served us long and faithfully.
May thy years be lengthened and thy life renewed
Until all nations shall have heard thy voice,
And God, the Father, speaks the word:
"Come thou hither; it is enough."

—*Ruth May Fox,*



THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

No. 47, Vol. 101

Thursday, November 23, 1939

Price Two Pence

The MILLENNIAL STAR is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 1s. 8d. for three months; 3s. 4d. for six months; and 6s. 6d. per year.

HUGH B. BROWN
Editor—Publisher
SAMUEL S. MUSSER,
Associate-Editor

149 Nightingale Lane, S.W.12.

Battersea 4510

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THIS WEEK'S COVER

THE MILLENNIAL STAR in its one hundred and first year joins with members of the Church in all lands in honouring a man whom God has honoured throughout his life. President Heber J. Grant was born thirteen years after the first volume of the STAR was published and was at one time its editor. He has undoubtedly read more issues of the STAR than any man living. The cover picture is from a painting by Lee G. Richards. See page 744.



IN THIS ISSUE

WHAT is the only sure means of establishing real and everlasting peace in the world? See page 738.

Triplets are given names and a blessing. See page 750.

Foundation Of Peace

By ELDER JOHN A. WIDTSOE

Of the Council of the Twelve

Condensed from an address delivered on the Columbia Broadcasting System "Church of the Air" programme, as a part of the 110th Semi-Annual General Conference.



Apostle Widtsoe

A RECENT notable book presents the life philosophies of twenty-one living persons of international renown. Each contributor interprets the meaning of life differently. The essays resemble the frayed flying ends of a rope; each a strand of truth, but of little strength and no organization. The resulting picture is one of utter confusion; a reflection of the world's present chaos in matters pertaining to human conduct and consequent happiness.

One of the writers accepts God; the others ignore or deny the existence of an intelligent power higher than man. Several imply that as a means of winning human happiness Christianity has failed. Such airy opinions, commonly current, explain our distracted world.

Christianity has not failed. Human history from the days of Adam reveals that if but one Gospel principle is used, under any name, mankind is blessed and prospered. Man's peace and prosperity have risen or fallen with the degree of his obedience to Gospel truths.

The failure of the Christian world to reach its heart's desire lies with the Christians, not with Christianity. As an ornament, Christianity has no special claim for consideration; it blossoms into human value only when used. Man has failed to accept the life-giving truths of the Gospel. That has been his failure. Thereby hangs the whole tale of human misery. It would be a beneficent experience to have Christendom practice the truths of the Gospel of Jesus Christ.

In the moral world the ever constant battle is between good and evil. Man is a free agent. Whenever he has chosen good he has approached joy; when he has followed evil the ills of the world have overtaken him. The present chaos on earth, of warfare and its attendant horrors, are of man's own making. He has chosen to allow evil to rule him; and he must pay the price of his folly.

The first and most fundamental error has been that in man's mighty search for the truths of the universe, which has made our civilization, he has confined himself almost wholly to the material world. Men are victoriously certain of physical laws—there they face the light; but confronting spiritual laws, they stand in cowed uncertainty—facing the darkness.

Examples of our one-sided knowledge are many. The giant star Betelgeuse, millions of light years away in space, has been weighed and measured; but the intelligent domination of the universe remains a subject of controversy. The law of gravity, by which all things are held together and reduced to orderly motion, is a school boy's commonplace; but that man is on earth under an intelligent plan, is held to be unproved. The assembling of electrons into atoms, and atoms into molecules, to form the world known to our senses, is as a clearly painted picture; but the origin and destiny of man are to most men among the mysteries of life. The purpose of adaptation in the colouring of a butterfly's wing is understood; but human life is often held to be purposeless. An ant-hill or a beehive shows laws of relationship for common good; but human conduct is measured only by personal expediency, ever changing, never fixed or certain. Science gives no hint as to whether dynamite shall be used to destroy a defenceless city, or steel be made into swords or ploughs.

It is no wonder that as a result, the ethics of our day are the ethics of self-preservation—hard, self-willed, material—the ethics of every war; and that the history of civilized times is strung upon a crimson trail of blood.

There can be no hope of permanent peace or true prosperity on earth until men turn their thought and power to the elucidation of the spiritual problems and issues of life. Intelligent man has the power to discover spiritual as well as physical laws. "Knock and it shall be opened, seek and ye shall find." If as much time and energy were spent to search out the true basis of human conduct as are given to any one subject in our schools or in our social and political activities, the foundations of faith would be well laid. Then the existence of God, for example, would be known with the same assurance that the sun shines.

An equally basic cause of the world's confusion is the lack of agreement concerning the spiritual truths possessed by humanity. In the world of physical phenomena men generally see alike, but in the study of the spiritual domain personal opinions and philosophical abstractions are allowed entrance. There is constant quibbling about definitions. God, the first of man's spiritual concerns, is to one group, though of infinite majesty, a personal Being of the order of man; to another a personal Being of an order wholly different from man; to another an impersonal, beneficent power filling the universe; and to yet another only one of the many forces of nature. Contention and warfare arise over varying definitions or descriptions of beliefs. Unity of belief must precede full peace on earth. This can be done, if men will shed their preconceived opinions and make truth the sole objective of their search. The simple tests of truth are as applicable in the spiritual as in the physical world.

To convert the world's battlefields into cornfields, strife into peace, and fear into faith and trust, men must earnestly seek out and come to agreement concerning three fundamentals: the true God; man's relationship to God and his fellowmen;

and the purpose of human existence.

First, men must find God, if peace shall rule. To millions of people He is but a name, of no real consequence. The leaders of one great nation have seriously proposed the return to heathen, man-made gods. The true God may and can be found. It is not difficult. Hosts of earnest men and women have found Him, and know that the universe is directed by a dominant, yet comprehensible, intelligent, creative, loving Being, who, as a personal Being, can and does speak to His children on earth.

Whoever finds God wins certainty and conquers fear, the ancient enemy of man, the distilled essence of uncertainty. A sense of power and justice comes to him who learns that there is no chance in the universe, but the laws of nature are the laws of God, and that humanity lives under a system operated by an intelligent mind. To find God is humanity's first need.

Second, many sorrows of man are due to a false conception of man's relationship to the Lord and his fellow man. There can be little respect for human welfare or life if man is but a higher animal, an accidental intruder on earth, or a creature of God made at His pleasure as children make mud pies. Man is a very son of God, begotten of God; he was with the Father in the beginning. Since he is of a divine pedigree, with a spark of divinity within him, he rises immeasurably in the world of things.

Then the brotherhood of man, spoken of so lightly, often with a sneer, acquires a profound meaning. All men are children of God; brothers in fact, of the same divine pedigree, with the same high destiny, under the same loving guidance of the Father of the spirits of men. Then every man must assume some of God's own responsibility in caring for the children of men. A person cannot let his very brothers go hungry, unclothed, shelterless or bowed down in sorrow. He cannot be cruel to them and be true to his royal descent. Had this true relationship among men been fixed in human minds, fewer bombs would have fallen on Europe.

Third, the true purpose of life must be understood. When the idea of chance in the universe is driven out, purpose in all things steps in. The life of man on earth is purposeful. Mortal life is part of a divine programme for the eternal progress of man. The earth is designed for man's progress; and man's efforts should be in harmony with this purpose. There would be no warfare if that purpose were understood and held inviolate among mankind. Is your life ordered for progress?

These are truths the world needs to know and accept: The existence of God, the real brotherhood of man, and an intelligent purpose in life. Upon these foundations, peace, plenty, and prosperity, and all the gifts of our bounteous earth would be available to all men. No longer then would man drift upon the ocean of uncertainty. The course of his life's voyage would be laid out before him. His life's journey, guided by knowing and doing, faith and works, would lead him to the house of happiness.

Protestors Of Christendom

By JAMES L. BARKER

CONDENSED FROM THE IMPROVEMENT ERA

IV. THE COUNCIL OF NICEA AND ARIANISM

THE Christians had suffered in ten persecutions which had frequently deprived them of their bravest, strongest, and best. They were to be subjected in the fourth century and later to the far greater dangers of imperial patronage.

Scarcely was the tenth and last of the great persecutions passed when, with the Edict of Milan (313), Constantine granted religious tolerance to all. Almost overnight Christianity passed from the position of a persecuted religion to that of a favoured religion, and soon paganism began to be suppressed by force.



Appian Way, Rome

"As long as the state had been indifferent or hostile, it had classed all Christians, heretical, schismatic, orthodox, together, as equally criminal before the law. Now (313) that it had chosen to become an interested factor, it at once found itself obliged to discriminate. It could not conceivably support two sects or two bishops at the same time in the same place." (Shotwell and Loomis) With the conversion of the princes, the tendency to meddle in the internal affairs of the church became more pronounced. Who was more interested than the emperor in knowing which party represented the true Christian tradition? The temptation was great to refer the dispute to the emperor. Besides, once converted, the emperor desired to convert the whole empire and "to make of the new religion, that which they had not been able to make of old, a universal and official institution, a state religion." (Duchesne)

Little is known of the beginnings of the Arian controversy, which was concerned with the nature of God, with the nature of the Son, and more especially with the relation of the Son to the Father, and, later, with the nature and the relation of the Holy Ghost to the Father and to the Son. About 319, Arius was at the head of one of the Alexandrian churches; he was also entrusted with the explanation of the scriptures. In 321, Bishop Alexander of Alexandria excommunicated Arius in a synod with all his following. Arius circulated a statement of his beliefs among the bishops and asked them, if they approved,

Continued on page 747

Just A Bundle Of Nerves

By ALICE MORREY BAILEY

CONDENSED FROM THE RELIEF SOCIETY MAGAZINE



STREETS, homes and businesses are full of people who are worried. The farmer is caught between the mortgage and the watershed; the businessman between the slump and the overhead; Mother and Dad can't choose between lack of funds and the immorals that menace growing children. Marital problems, problems of health and old age, money, social obligations, all are causes of worry.

All of these may be legitimate causes, but people who have none of these worry about other things: The hats women wear, the way girls dress, new styles in love-making, crime in a remote city, or the weather. The Government budget in 1960 or the trials our forefathers had to bear are worried over by some—not because they are really interested in any of these things, but because they have

an appetite for worry, and it must be appeased.

Now, such a worry diet would be fine if it took the place of vitamins or exercise; if it could be substituted for a shampoo, finger-wave and facial; if it healed the sick, made the rain to fall, or swelled the bank account. But it does none of these things. It saps your pep, puts lines in your face, makes you ill, and robs you of actual money.

All sorts of calamities can be traced directly to its devastating action. Not the least of these is that it often attracts the very things which it fears most. For example, in war time a person may be worried over the fact that sugar may increase in cost. Worry is catching. Soon mass worry causes a rush on the market and sends the price to abnormal heights, heights not warranted by the laws of supply and demand.

Years ago, I heard a doctor make the statement that worry, fear and anger pour a definite poison into the system. More recent study throws new light upon this statement. No definite poison has been isolated, but the human body is more and more appreciated as an extremely delicately-balanced mechanism. Nature measures for it exact proportions of certain elements: Electricity, positive and negative currents; gland secretions, etc.

Whenever this perfect balance is upset, there is trouble. Worry hits directly at the nervous system and upsets this perfect balance, because the nervous system controls all the bodily functions. Its intricate telephone system is connected with every minute part. Under normal operation everything goes smoothly—circulation, breathing, gland secretions, elimination, digestion, all the workings, large and small. But a worried

person is like a factory with a prankster at the controls—some operations are slowed down, some are speeded up; the nerves not only say when to stop but when to go.

Fear, worry, anger, strife, and destruction are the five generations. Fear is the father of worry who is the father of anger, whose son is strife. The first-born of strife is destruction. It is a chain that breaks civilization, nations, institutions, families and friendships. And of the chain, worry is the weak link.

To worry is human. It is one of the things that distinguishes us from beasts and trees. But reason and self-control also distinguish us. As the nervous system controls the body, so reason and self-control can protect the nervous system. How shall we apply them to worry?

"I bought a fur coat," one woman told me. "Then I laid awake nights and worried because it cost so much. Finally, I could hardly bear to wear the coat. Then I decided I was spoiling it with worry, and I took myself in hand. I argued to myself that I had no children who were being robbed of pleasure which that money could buy; my husband was pleased that I had the coat; the money I paid for it was prospering other people, furriers, artisans, trappers; I could well afford to buy it. I stopped worrying and enjoyed the beauty and warmth of my fur coat." This intelligent woman applied reason to worry.

There are many recipes: "If you are worried about a decision, sleep on it." "If you are harried and jumpy, lean back and let your mind go blank for half an hour." These work for some. You may have your own recipe.

"If you must worry," says Vash Young in his book, "do it only on Thursday."

"I'll not think of it today. I'll think about it tomorrow," Scarlett O'Hara of *Gone With The Wind* promises herself.

"Try substitution," the psychologists say. In *Dark Victory*, Bette Davis portrays a girl who cannot conquer death, so she transfers her fight to conquering fear, and succeeds.

Is your grief for the one who has gone in death, or for yourself who is left behind? Answer to yourself the question, and then, if you still weep, work is the antidote say the psychologists. Work until you must sleep; rest and time will ease the burden.

Many worries can be prevented. "I never make a promise I can't keep," an excellent guarantee for serenity. If you can't stand disappointment, don't allow yourself to anticipate too much. Give yourself wholeheartedly to every job, and there will be no regrets that you didn't do it better.

"I can't stand remorse and worry about not doing right," says one man, "so I live my religion."

If you have worry or sorrow, skirt it, shun it, go out to meet and conquer it, argue yourself out of it, relax and forget it, prevent it, substitute work and other interests for it. Do anything—but don't worry!

THURSDAY, NOVEMBER 23, 1939

EDITORIAL

President Heber J. Grant

“LIVES of great men all remind us we can make our lives sublime.”

The saints of Britain and Europe join with friends and members throughout the world in congratulating President Heber J. Grant on the occasion of his 83rd birthday.

He was born at Salt Lake City, Utah, November 22nd, 1856, son of Jedediah M. Grant, first mayor of Salt Lake City, and Rachel Ridgeway Ivins Grant. He was ordained an elder at the age of 15, made president of the Tooele Stake before he was 24, ordained an apostle at 26, presided over the British and European missions January 1st, 1904, to December 5th, 1906, became President of the Council of the Twelve in 1916, and President of the Church of Jesus Christ of Latter-day Saints November 23rd, 1918.

We are all grateful that President Grant has been permitted to live these thirteen years beyond the three score ten usually allotted to man. We hope his health may continue to be good, and that many years may yet be his to direct the affairs of the Church.

President Grant is known throughout America, not only because of his great leadership in the Church, but through his connections with the commercial life of the nation. His life has been full of action from the start; first on the frontier and later in the business and commercial centres of the world. Most of the successful enterprises of those early days in Utah had his name associated with their growth and development. His optimism and undiscourageable pluck saved many of them from ruin when less courageous men were ready to say fail.

When in his eighty-second year, he again visited all the missions in Europe except South Africa and Palestine, held meetings in each district where stops were made, and spoke in every meeting. Thus the saints in these lands heard his ringing testimony and admonition. He also dedicated many chapels in these lands. The way he stood this strenuous trip was a marvel to those who accompanied him.

He Lives His Sermons

WE who were privileged to labour under his wise guidance while he was President of these missions, will never forget his fatherly counsel, his warnings, and his testimonies. In this case, the teacher and the truth taught were of the same pattern. He did not ask us to observe any of the principles of the Gospel which he himself did not live, and he asked us to observe them all.

Walking by his side for more than fifty years, Augusta Winters Grant, also eighty-three, has been a support and inspiration. Together they have known hardship and privation. Joys and sorrows have come to them but, using a pioneer expression, Sister Grant has "stood to the rack, hay or no hay." Ten daughters and two sons made up this happy household where love has ever ruled supreme.

It would be impossible to list for the emulation of young men all the admirable traits of this truly great man, but they who know him best would doubtless name at least the following as among his virtues:

Humility—Characteristic of the man whether in prosperity or adversity, and he met both. He always sought divine guidance.

Honesty—In private and in public life his integrity shines through.

Industry—No colleague, companion, or employee was ever asked to work longer hours or give more of himself than he did.

Faith—In God, in His servants, and in himself. He doubted not, and added valour to his vision.

Tenacity—He kept on when there was nothing in him except the will to persevere. What men called impossible was to him but a new challenge.

Loyalty—His associates never questioned where he stood, if loyalty to his leaders was involved. He was first a great follower, this leader of men.

Knowledge—His early faith in God and in His work ripened into knowledge. They who hear him bear witness are convinced by the earnestness with which he declares, "I know."

Generosity—He finds more joy in giving than in getting.

Courage—His faith bears the fruit of courage, and he is unafraid. He knows his cause is just, that his heart is pure, and therefore though often outnumbered he does not flinch. He is fearless in defence of truth.

Temperance—From his early youth he lived the laws of health which were revealed from heaven. To this he owes his lengthened life and manly vigour.

Charity—Though sharp and decisive in judgment, his heart is tender as a child's and he possesses the love of a patriarchal father.

Throughout an active life of worldly contacts, he always kept close to his Maker, of Whom, through faith, he had knowledge, to Whom he was loyal and generous. In humility he worked with courage, faith, and perseverance in combating evil, but always with charity and temperance. These virtues are crowned now by *Godliness*, and we hail him as a prophet, seer, and revelator—our President. All Israel sings, "We thank Thee, O God, for a Prophet, to guide us in these latter days."

—HUGH B. BROWN



Words Of President Heber J. Grant

ON LEADERSHIP: I will ask no man to be more liberal with his means than I am with mine, in proportion to what he possesses, for the advancement of God's kingdom. I will ask no man to observe the Word of Wisdom any more closely than I observe it. I will ask no man to be more conscientious and prompt in the payment of his tithes and offerings than I will be. I will ask no man to be more ready and willing to come early and to go late and to labour with full power of mind and body, than I will, always in humility.

ON HUMAN LIBERTIES: Every faithful Latter-day Saint believes beyond a shadow of doubt, that to each individual the free exercise of conscience, the right and control of property, and the protection of life are inherent rights of which he should never be deprived.

ON PERSECUTION: We ask people to judge us by the standard laid down by our Saviour: "By their fruits ye shall know them." Our reputation was equally as bad as the Saviour's, and our enemies wanted to kill us, but we escaped.

DEFINITION OF A REAL LATTER-DAY SAINT: A real Latter-day Saint is a good husband; he is a good father; he is a good neighbour; he is a good citizen; and a good man all round.

CONCERNING THE BIBLE: All my life I have been finding additional evidences that the Bible is the Book of books, and that the Book of Mormon is the greatest witness for the truth of the Bible that has ever been published.

ON SUCCESS: I realize that it requires a constant effort on the part of each and every one of us to make a success of our lives. It requires no effort at all to roll down the hill, but it does require an effort to climb to the summit. It needs no effort to walk in the broad way that leads to destruction; but it needs an effort to keep in the straight and narrow path that leads to life eternal.

PROTESTORS OF CHRISTENDOM

Continued from page 741

to intercede for him with Bishop Alexander.

Confronted now with a division in the eastern half of the empire even more serious than the Donatist dissension in the west, Constantine decided to convoke a general (œcumenical) council of the Church.

Impelled by various motives, "The hope of accomplishing good, . . . the strangeness of the event, the desire to see the emperor face to face," 318 bishops at most, assembled at Nicea. "The Latin churches sent only seven bishops; and the fact deserves special notice, that this first representative assembly of all the churches decided on the Catholic faith without the presence or voice of the Bishop of Rome, though the aged Sylvester was represented by two presbyters, Victor (or Vitus) and Vincentius." (*Smith, Student's Ecclesiastical History*)

At the beginning of the Council there were three parties: the Arian party, the Athanasian or Alexandrian party, and a party of moderate Arian views. This last party was the most numerous.

Arius was invited to speak. What did he say? Did he subordinate Jesus to the Father and maintain, as he is said to have done before, that the Saviour was the firstborn of all men and consequently that He had not existed from all eternity as the Son of God? Probably.

According to Hefele the Arians made use of the same quotations throughout the controversy: "For my Father is greater than I," John 14: 28; "and this is life eternal, that they may know thee the only true God, and Jesus Christ, whom thou hast sent," John 17: 3; "The Son can do nothing of himself." John 5: 19 They also quoted passages representing Jesus as suffering, growing in wisdom, etc.: Luke 2: 52; John 11: 33, 38; Matthew 26: 39.

Athanasius, who was the spokesman for Alexander, made use throughout the controversy, both before and after the Council of Nicea, of the following texts: "I and my Father are one," John 10: 30; "The Father is in me and I in the Father," John 10: 38; "He who has seen me has seen the Father." John 14: 9

Arius subordinated Jesus to the Father. Athanasius did not, but maintained the "perfect equality," and that from all eternity, of the Son with the Father.

Historians admit that the Athanasian views were not to be found in the writings of the Fathers of the preceding centuries. Not only do they admit that the Athanasian teachings were new, but they take the Fathers of earlier centuries sharply to task.

Arius agreed largely with the earlier Fathers, "almost all (of whom) *have that in common among them that, without denying in specific terms that the Son is God, they nevertheless subordinate Him more or less to God.*" (Funk)

The doctrine of the "perfect equality" from all eternity was

"in particular the doctrine of the Roman Church and had few adherents in the east." With little or no foundation in revelation as found in the scriptures or interpreted by the earlier Fathers, the Council did not hesitate to make definite that about which the Lord had said little, and with that little, their discussions were not in harmony.

As already noted, Arius was invited to speak. "When he had finished, it was manifest that his cause was lost. . . . The two Eusebius (in sympathy with Arius) had to intervene to prevent the emperor from taking severe measures against the person of the prime heretic."

"No one from that moment dared support pure Arianism any longer in the Assembly." (Mourret)

Eusebius of Caesarea then proposed the baptismal formula in use in his own church. To prevent false interpretation, the Fathers declared that Jesus was "of the essence (*eks ousias*)" of the Father. Athanasius it appears, would have been content with this statement, but someone, thought to have been Hosius, proposed the term *omoousios*, composed of two words, of which one meant *the same* and the other *substance*.

With the exception of Eusebius of Nicomedia and four other bishops who openly made fun of the new term that had been proposed, "all the members of the Council accepted the use of the word, *same-substance (omoousios)* to express the fundamental relation of the Son to the Father." (Mourret) All of the bishops except two finally signed.

Constantine exiled Arius and the two bishops who had refused to sign, together with all the priests who remained faithful to them; "he commanded that the books of Arius and of his friends should be committed to the flames, and even threatened, it appears, with the pain of death, those who should conceal them." (Mourret)

The formula thus decided upon was the famous Nicene Creed:

"We believe in one God, the Father Almighty, Maker of all things, both visible and invisible; and in one Lord Jesus Christ, the Son (Word) of God, begotten of the Father, only begotten, that is, of the essence (substance) of the Father. God from God, Light from Light, (Life from Life), very God from very God, begotten not made, of one essence with the Father, through whom all things came to be, both things in heaven and things on earth; Who for the sake of us men and for our salvation came down, and was made flesh, and became man, suffered, and rose on the third day, ascended into the heavens (to the Father), is coming to judge living and dead; and in the (one) Holy Spirit." (Bartlett and Carlyle)

This came to be the fundamental creed of Christianity, Catholic and Protestant alike. The consubstantiality (*one-substance, one-essence*) has been considered a great mystery and, although "this is life eternal, that they may know thee the only true God, and Jesus Christ, whom thou has sent," (John 17: 3) the faithful have been generally admonished not to try to understand or to fathom the mystery.

London District Conference

WITH a stirring appeal by President Hugh B. Brown for recognition of the Gospel of Jesus Christ as "the power of God unto salvation" and under the general direction of the London District Presidency, the second of the autumn series of conferences was concluded at Ravenslea, the South London Branch Chapel, Sunday, November 19th.

The morning session of the conference was brought to order by District President Andre K. Anastasiou and opened by James R. Cunningham of the District Presidency, who admonished the saints to adhere to the will of the Lord and to acknowledge Him as the Master. After the general authorities of the Church and the mission were presented for vote by James P. Hill of the District Presidency, and sustained by the congregation, Brother Hill pointed out the untold possibilities of the proper exercise of faith. Practices of materialism which are contrary to the voice of the spirit were denounced by Brother Hill.

Elder Grant R. Holt spoke on the practical aspects of the Word of Wisdom and pleaded with the saints to live according to health laws that have been revealed in the latter days. President Anastasiou closed the first session by reading several of President Heber J. Grant's favourite quotations which reflect on the truths of the Gospel.

The second session of the conference, conducted by Brother Hill, was opened by a solo, "There is a Green Hill," which was rendered by President Anastasiou. Elder Samuel S. Musser then treated the subject of spirituality, pointing out the means of developing, and advantages of, a spiritual attitude. "The Holy City," sung by Sister Gwendoline Silsbury, was followed by Elder Jack H. Adamson who spoke on joyous living and its achievement through cultivation of the body and mind, and the conquest of self.

President Brown concluded the second meeting by pointing out the beauties of the true Christian conception of salvation and its inextricable connection with knowledge and intellectual increase. He continued by defining sin as that conduct which is in discord with the laws of the universe and ended by re-emphasizing the fact that obedience to the first principles of the Gospel of Jesus Christ is the only way by which an individual can attain the celestial kingdom of heaven.

A baptismal service, under the direction of President Anastasiou, was held immediately after the last session of the conference. Ruth Williams was baptized by Elder Samuel S. Musser and confirmed by President Brown. Short appropriate talks were given by Elders Jack H. Adamson and Grant R. Holt, and a vocal solo was rendered by Brother Arthur Butler.



"Freedom to worship or refuse to worship is a God given right, and every soul must abide the result of his choice."

—James E. Talmage

Birmingham District Conference



Above: The newlyweds with President Brown who performed the ceremony.

Below: The triplets; left to right: Arnold Keith, held by Albert Perry; Christine Margaret, held by Walter Pulman; the Mother, Muriel Perry; President Brown; and Leigh Martin, held by Richard Thomas.

THE solemnization of double and single weddings and the blessing of four babies, including triplets, were among the special features of the Birmingham District Conference held in the Handsworth Branch Chapel on Saturday and Sunday, November 11th and 12th. This conference, the first in the autumn series, was considered a complete success, in spite of the difficulty of travelling from the environs—which necessarily kept many saints and friends at home.

The proceedings were begun on Saturday at 2.45 p.m. with the marriages of Alvin Thomas and Violet Grundy; Dennis Collins and Edith Thomas; and Albert Collins and Lois Forward. The first couples named were married together as two members of one family were involved. Receptions, in the homes of the parents, were held in the evening for the newlyweds.

Union Meeting, conducted by District President Norman Dunn, was brought to order at 3.45 p.m., the members and officers of the auxiliary or-

ganizations receiving instruction and admonition from mission authorities. President Hugh B. Brown closed this meeting with an appeal for a general return to spirituality.

The morning session Sunday was conducted by William St. John Yeates of the District Presidency. After Arnold Keith, Leigh Martin, and Christine Margaret Perry and Caroline Margaret Keights were named and blessed by President Brown, solos, "My Task" and "Rest in the Lord," were rendered by George Makin and Winnifred Stokes; and speeches were delivered by Sparkbrook Branch President Frederick Webb, "The Way to Perfection"; Handsworth Branch President Charles Collins, "Preparation"; Leslie Dunn, "The Reformation"; Nuneaton Branch President William



President Brown, Sister Perry, and the triplets.

Nightingale, "Restoration of Authority"; and Robert L. Dunn, "The Goal Eternal."

In the concluding session of the conference, President Brown treated the pertinent subject of "Death and Immortality," pointing out the beautiful aspects of the Church's conception of these important subjects. President Norman Dunn, who conducted the meeting, and Elders Jack H. Adamson and Samuel S. Musser spoke on "The True Church and the Vision of Christianity."



MANCHESTER DISTRICT CONFERENCE SCHEDULED

THE Latter-day Saint Chapel, Lower Sheriff Street, Rochdale, will be the meeting place for the autumn conference of Manchester District to be held Sunday, November 26th. The theme of the conference will be "The Kingdom Of God" and meetings will convene at 11 a.m., 3 and 6 p.m. President Hugh B. Brown and other mission authorities will be in attendance.



Just Two Weeks Left !



THE STAR wishes to remind its readers that only thirteen days remain for entries in the Christmas Story and Poem Contest to be posted. December 6th, the deadline, is rapidly approaching; yet there is still plenty of time for all to start his winning story or poem. Contestants should be finishing their contributions and mailing them to the Contest Editor, 149 Nightingale Lane, London, S.W.12. For the benefit of last minute aspirants, the rules and prizes are again announced.

1. The contest is open to any reader of the STAR, member or non-member. One person may submit as many stories or poems as he desires, on any subject pertaining to Christmas. All compositions must be original.
2. Stories are limited to 1,000 words, and poems to 24 lines.
3. All entries must be typewritten, or written legibly in ink, on one side of the paper only.
4. Entries must be postmarked not later than midnight, Wednesday, December 6th.
5. Prizes will be awarded to winners of both story and poem divisions of the contest, as follows: 1st Prize, a copy of *Joseph Smith, An American Prophet*, by John Henry Evans; 2nd Prize, *Brigham Young*, by Susa Young Gates; 3rd Prize, *The Power of Truth*, by William George Jordan. In addition a three months' subscription to the MILLENNIAL STAR will be awarded to the authors of the story and poem most deserving of honourable mention after the winners.

GLANCES AT CHURCH HISTORY

Brief accounts of interesting events which occurred at a corresponding time of some previous year.

November 22nd, 1856:—At Salt Lake City, Utah, the birth of Heber J. Grant, seventh president of the Church. See page 744.

November 23rd, 1872:—Birth of Abraham O. Woodruff, apostle, at Salt Lake City, Utah.

November 23rd, 1870:—At Fillmore, Utah, the birth of Richard R. Lyman, present member of the Council of the Twelve.

November 23rd, 1918:—Heber J. Grant became the seventh president of the Church.

November 27th, 1919:—The temple at Laie, Hawaii, was dedicated by President Heber J. Grant.



From the Mission Field

DOINGS IN THE DISTRICTS

Leeds

A social was held by members of the Leeds Branch at the home of Brother Fred Laycock, during which a supper was provided, and games and a treasure hunt held. The proceeds went to the general fund for members serving with His Majesty's Forces.



Liverpool

On Thursday, November 9th, Burnley Branch Relief Society held the first of a series of monthly house parties at the home of President Lillian Moore. Sisters Lillian Owens and Olga Wilkinson were game leaders, and refreshments were served to all present. The proceeds

of the social went to provide parcels for branch members serving in His Majesty's Forces.



London

For the development of the branch members, St. Albans Branch, under the direction of James R. Cunningham, of the London District Presidency, have organized a six weeks' course of study and training in "Speech." Preparations have been made to follow this with a short course in "Singing" given by Sister C. Chipping.

Sister Joyce Bleakley, of the South London Branch, was recently appointed London District Assistant Sunday School Supervisor by District President Andre K. Anastasiou.



DEATH

WIGLEY—Funeral Services for Sister Emma Wigley, age 71, of Derby Branch, who died on Thursday, November 9th, were held on Saturday, November 11th, at the

Derby Cemetery. Brother George E. Gent of the Nottingham District Presidency dedicated the grave and conducted the service, assisted by Branch President Frank Orme.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN



- Aberdeen:**
Corn Exchange,
5, Hadden Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
Purwell Lane.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
50a, Compton Ave.
- Bristol:**
L. D. S. Hall, Zion Rd.,
off Clarence Road.
- Burnley:**
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Cheltenham-Stroud:**
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
L. D. S. Hall,
4B, Silver Street.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
South Side
Masonic Hall,
30, Abbotsford Pl., C.5.
- Gravesend:**
16, Austin Road.
- Great Yarmouth:**
Johnson's Rooms,
Northgate Street.
- Grimsby:**
Thrift Hall,
Pasture Street.
- Guisborough:**
L.D.S. Hall,
Back of 13 Church St.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansan Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, King Charles St.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
57, King Alfred's Ave
Catford.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road,
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall,
Newdegate Street.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
114, Tavistock Road,
Park Street.
- Pontllanfraith:**
Enquire:
81, Brynteg Street
- Preston, Lancs:**
L. D. S. Hall,
44, Avenham St.
Off Fishergate.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- South Shields:**
L.D.S. Hall,
36, Fowler Street.
- Staffordshire:**
Washington Bldgs.,
Wolverhampton.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton:**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L and Y Station

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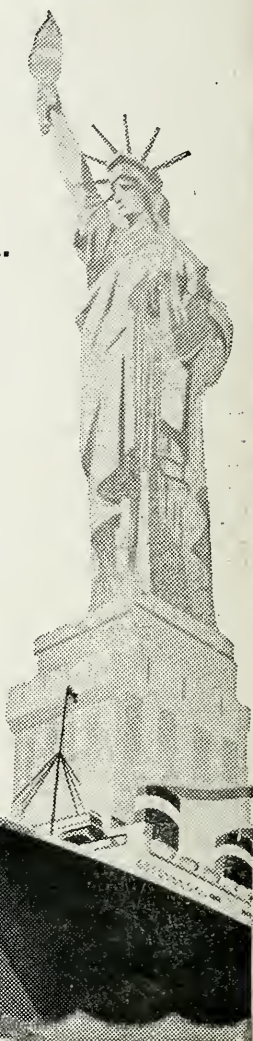
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